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For Zion's Herald.

LETTER FROM GERMANY.
Difficulties standing in the way of the growth of the German branch of our Church—Difficulties arising from our Theology (concluded)—Lutheran Doctrine of the Church—Of Church Policy—Our relation to the "Ecclesiastical Church"—State—Legitimate mode of obtaining a legally recognized ecclesiastical existence.

BERLIN, Prussia.

In order to fulfill the promise made at the close of our last, we shall not be able to state our idea of the church as a whole, and of individual churches as defined and defended by our writers on church policy, but pre-supposing a knowledge of it on the part of the reader, must proceed at once to speak.

8. Of the Church.

According to the Lutheran doctrine. As to the general definition of the church, the Reformers adopted almost precisely the old Roman Catholic one, merely giving it a different application. Instead of applying it to any existing organization, as e.g., the Greek Church or the Romish, they gave it an ideal interpretation, applying it to the aggregate of all true believers, whatsoever land or whatsoever ecclesiastical organization, *Apologetica Confessionis*, P. IV. 10. Its characteristics are, (1.) "sanctitas"; *Seakfeld, Art. Pl. III. 12.* (2.) Endure to the end of time, "perpetuo mansura sit"; *Augsburg Conf., VII. 3.* ("Unitas," in the sense just alluded to; *Apologetica Confessionis*, VII. 30, etc.). Defining the church in this way they felt themselves fully authorized to teach that "outside the church there could be no salvation"—a somewhat dangerous proposition, insomuch as people are so apt to understand the term to mean "our church," and hence go to the extreme of that particular organization which has been so long distinguished for teaching that doctrine. Even the *Synodical Books* themselves seldom remember their definition in the use of the term.

What have the Lutherans taught respecting church constitution? How stands the "Lay delegee" question with them?

I need not say that the Lutheran Church has no organic unity and no unanimous theory of church polity; her pitiable condition during all her history is too well known to make it necessary. Obliged to flee for protection to the secular arm in each principality where the Reformation prevailed, she could not act freely, but was obliged to ask the secular arm every time she wished to make an arrangement, if such or such would be possible. If the secular arm assented, well; if not, there was an end of it. The secular arm, being very zealous just then for the glory of God, and extremely chivalrous, would not think of letting the poor fugitive do anything herself, and from that day to this she has never been able to rid herself of the officious politeness and pointed attentions of the secular arm. In fact, it has encircled her so affectionately in some of the States, there is scarce a breath of life in her.

It was glory enough for the Reformers that they succeeded in breaking down the old idea of the church as a hierarchy—we should not ask from them a perfect, thoroughly elaborated system of church government. Had they elaborated such a one in theory, it had been impossible in those times to have inaugurated it. They gave then existent Christendom a new idea, or rather suggested an old one, that instead of a mediating priesthood, it is the communion of all true believers which constitutes the Christian church, that these in all are priests, and Christ the only head. This is the great thought that runs through all the *Synodical Articles*; it is often pronounced by Luther himself. In his communication to the Christian nobility of Germany, (1529,) he says, "all Christians are truly of the clerical order, and there is no difference among them but that of office simply." Such doctrine, overthrowing the convictions of centuries—relevating at once the laity—blind and superstitious—not one in a hundred of whom had ever seen a Bible in a tongue that they could read—to a rank which generation after generation had been considered one of supernatural dignity and prerogative, naturally produced such exultation and extravagance as we see in the "Peasant War" and Anabaptist disturbances. This doctrine of the true priesthood of all believers, and the definition of the church, occasioned the use of many expressions, strongly favoring the doctrine that all power in the church resides in the laity. The *Synodical Articles*, for example say: "Wherever there is a church, (and here as will be seen, it must be regarded as without ministers, and hence as simply the body of the laity,) there is the right [ius] of administering the gospel. Wherefore it is necessary that the Church [not an existing clerical order] retain the right of calling, selecting, and ordaining ministers." Further on, in reference to the *Art. XV.* of the *Formula Concordia*, the full power of regulating, altering, and abrogating everything non-essential is attributed to the church, so it is only done decently and in order. Notwithstanding these statements, however, the democratic element never obtained a tittle of the footing in the Lutheran Church which it did in the Reformed. The natural result of the extravagances of the ignorant laity, to which we have just alluded, was to exhibit the necessity of giving some prominence to the pastoral office, but so little remained for the clergy to do in the way of government, after our friend the secular arm had satisfied himself, that we need not wonder that nothing was left for the laity.

The decree of the Diet at Spire laid the foundation of the system according to which every prince has the right of regulating the religion of his land. We have before seen that this decree was abrogated three years afterward, (in 1529,) and the consequences. In the writings of the reformers of this time, we find the (Catholic) Episcopal system spoken of as a praiseworthy, though a humerous arrangement. They had no objection to it in case they could have the pure gospel administered and be free from their unchristian tyranny. This gave ground for the long indulged hope of reconciliation. The first movement toward a new organization was establishment of a "superior court of the Established Church government," (called "consistorium"), at Wittenberg. This was done in 1542, at the urgent desire of the Lutheran theologians, and the example soon followed in other States. At first the Reformers grounded the civil power in every Christian State to undertake the government of the church therein, mostly on the "jus patrocinii," or the right of the patron, afterwards more on the fact that the prince was the most powerful and influential member of the church, and should use that power and influence for his protection. "The Religious Peace" of 1555, re-established as a law of the empire, the right and duty of such prince to assume the care of the religious affairs of his realm, and no more theological ingenuity was needed for the defense of the famous *jus episcopale* of the different princes. Still it would be hardly fair to say that the theologians either gave or the princes grasped this *jus episcopale*, in its absolute sense. They rather divided it between them; the theologians

standing very much in the relation of counsellors.

In Pomerania, even a synodal constitution provided for a time, by which the clerical element participated in some measure in the general government of the church. In Hesse, the same was brought about through the so-called "superintendents." In Prussia and Brandenburg, "mark" the old Episcopal system was established before the end of the century, so that in all Germany, except where the reformatory influence came from Switzerland,) the old Lutheran idea of the evangelical society, in which all are equal—the society that possesses inherently the "power of calling and ordaining their ministers," "removing the unlawful," &c., &c., had mostly disappeared. All that was asked of the laity was a ratification of the appointment by which they were furnished by a pastor—often, however, it made but little difference whether they gave it or not. At the close of the century the almost universal constitution of the Lutheran Church was simply this: The princes were the heads, each in his own hand; the administrative organ the consistories. The "Lehrstand," i.e., the doctors, preachers, and academic professors of the church, possessed no legitimate power, and could only make themselves felt in the church government by counselling the higher powers. Everything below was entirely excluded from the councils of the church, and were obliged "to take things as they came."

In the next century, the seventeenth, the church had time to meditate a little over existing arrangements, and to query whether or not they were precisely the best possible. In consequence of this meditation, we have the three systems so famous in German canonical law, the "Episcopal," the "Territorial," and the "Collegial." The first was developed by the theologian Carozz. He saw that the existing system furnished no guarantee for the preservation of the doctrines of the church incorruptibly, that it made the church a base department of the State—that for the preservation of her spiritual life it was necessary that she should have some participation in her own government. Regarding the "Lehrstand," as best acquainted with the true doctrines of the church, the best judges upon doubtful points, &c., he developed his theory in this way: The "material ecclesiastical power" lies in the princes. That is, the Lehrstand, (allow me to use so convenient a word,) should prepare all ecclesiastical "bills," and the princes enact them. The authority of a church regulation should be the same as of a civic one; *a source*, however, different. In this theory, however, the right of the prince to settle controversies and care for the "public peace" was not questioned. But Carpov hoped, by such an arrangement, providing so carefully for the preservation of pure doctrine, to preclude all such controversies. In a word, he located the temporal salvation of the church from the secularization with which she was imminently threatened, in a constitution which should give the direction of her interests into the hands of those who had devoted their lives to her.

In direct and personal antagonism to Carpov, appeared Taorma, with his co-called *Territorial System*. In this the unlimited power of the prince was maintained. The prince has the absolute right of regulating everything pertaining to religion in his land, and his highest rule of action is the promulgation of political policies. If political ecclesiastical power lies in the prince, that is to say, he who advocates it, should have before him the three systems so famous in German canonical law, the "Episcopal," the "Territorial," and the "Collegial." The first was developed by the theologian Carozz. He saw that the existing system furnished no guarantee for the preservation of the doctrines of the church incorruptibly, that it made the church a base department of the State—that for the preservation of her spiritual life it was necessary that she should have some participation in her own government. Regarding the "Lehrstand," as best acquainted with the true doctrines of the church, the best judges upon doubtful points, &c., he developed his theory in this way: The "material ecclesiastical power" lies in the princes. That is, the Lehrstand, (allow me to use so convenient a word,) should prepare all ecclesiastical "bills," and the princes enact them. The authority of a church regulation should be the same as of a civic one; *a source*, however, different. In this theory, however, the right of the prince to settle controversies and care for the "public peace" was not questioned. But Carpov hoped, by such an arrangement, providing so carefully for the preservation of pure doctrine, to preclude all such controversies. In a word, he located the temporal salvation of the church from the secularization with which she was imminently threatened, in a constitution which should give the direction of her interests into the hands of those who had devoted their lives to her.

On the visit to which I refer, I found his room filled with gentlemen, his table heaped with papers. Aware of the value of his time, I sat with a few minutes. On rising to withdraw, however, he begged me to remain. As soon as we were alone, he drew his chair near me and said with emotion, "Sir, I have good news for you. Although I feel myself the unworthiest of them all, I am, I trust, one of the children of God." As he spoke his eyes filled with tears, and he proceeded to give me a narrative of his case. He had been for years undecided, if not sceptical, in regard to the Bible. Feeling himself advancing in age, he determined to decide the case for himself, and forever. He gave one year to an investigation of Scripture, and the evidence for and against it; exactly as he would have done a complicated and important case he had before him as Judge of the Supreme Court. After a full, calm, impartial examination, he deliberately decided that the Bible was indeed the Word of God.

It is my opinion that 8000 of our Philadelphia Conference members who are not actual slaveholders, are yet advocates of slavery; and who would rejoice to inherit slaves or otherwise obtain them. If these 3000 or 6000 slaves, doomed in their persons and posterity to tell that others may repeat what could have appeared before the General Conference of 1856, that noble and generous body of Christian ministers would have been moved to their quicksouls. Intelligent laymen, in that section of the country, will not think this a large estimate, but quite within the bounds of truth.

I cannot speak for the Baltimore Conference, which it is certain it has a vastly larger slaveholding territory than the Philadelphia Conference. If that Conference has jurisdiction over one thousand or more slaveholders; these thousand slaveholders own at least 3000 slaves. Numbers own five to ten. I know one individual who owns 20. Intelligent laymen, in that section of the country, will not think this a large estimate, but quite within the bounds of truth.

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WHOLE NO. 1410.

Communications.

N. E. EDUCATION SOCIETY.

To the Members of the N. E. Conference.
DEAR BRETHREN.—You will see by the Minutes, that the present meeting of the time appointed by you, at the Conference, has taken place, and that the New England Education Society, Allow one intermission in this society, but far more in the welfare of the churches, to call your attention to this subject. I speak not for myself, but for the cause of Christ, and for our young brethren studying for the ministry.

That the church and the time demand pastors thoroughly educated, as well as deeply pious, who mind the cause, and who will look with indifference upon the efforts of the N. E. Education Society, to meet this emphatic demand, and the honor of our people, both from their increasing mental culture, and from the generous influences exerted by our pious and enterprising fathers.

The demand for a pious ministry is important, and the guardians of the interests of Zion, we must cheerfully meet it. Many young men, moved by the Holy Ghost and approved by the Episcopal Church, are seeking the ministrations of leading preparation for the ministry. But it is painfully evident that many of them are embarrassed by the want of funds, and must greatly abridge their course, unless some assistance can be had. It is not my purpose to discuss the general subject of means of education, nor the peculiar merits of the N. E. Education Society, but to ask, in the name of the churches, and in behalf of our young brethren, that you will do all that you can to inspire the eloquence and fervor of your addresses, and invite them all to give a liberal contribution. The least that can be done in fealty to the cause, and to the expressed will of the Conference, is to call for a donation, and allow all an opportunity to give who are disposed.

Judge, from a somewhat extended observation, that there are few, if any, in all our states, who will contribute readily to such a cause, to almost other benevolent objects. They require more liberal attainments on the part of the ministry, and are willing to occupy it. The will of the Conference, as they certainly ought to be, to meet the expense.

Let no plea of poverty prevent an application. Some men are always whining about the poverty of the church, and thus it is by their whining, more than they themselves, that they are made poor. The Church persons who hold their fellow-beings, and even their brethren in Christ as slaves, contrary to natural justice, the principles of the gospel, and the Discipline of the church, are not poor.

It is well known that the M. E. Church is in just any sense, by her constitution, a slaveholding church. On the contrary, we affirm that slavery never entered the church by right, and under color of law, or of God's law; but, on the contrary, it was introduced under the organ of the General Rules, and is now held by force, under a tax administration of the Discipline, and in violation of a steadily expressed purpose to extirpate it from the church.

Resolved, that we consider the M. E. Church as the great evil of slavery, first, in the M. E. Church by neglect and toleration, and in violation of the rules forbidding all sin, claims to be there by constitutional right, we are bound to do all in our power to extirpate it, and should not have mistaken your meaning had you not used the language all but stereotyped, in which suicide, murder, and all other transgressions of God's law are talked of as mysterious provisions.

You say, "God forbid that we should 'tell' any body that provides passage for getting slaves in any way, or lead by piracy." The statement is true, and I suppose that you mean, that you do not differ from us in the subject of the interpretation of the command, and I should not have mistaken your meaning had you not used the language all but stereotyped, in which suicide, murder, and all other transgressions of God's law are talked of as mysterious provisions.

Let every pious person may say, minister ought to remember that the surest means of giving property to church families, is to plead for large contributions to support the enterprises of benevolence.

Brethren, I hope that we shall all do our duty in respect to this cause. Let us take a collection in every society, and report the result, if we get but a dime.

Yours for scores of indigent young men now studying for the ministry,

X.
June 12, 1857.

DIVINE PROVIDENCE.

DEAR BRO. HAYEN.—I am very much pleased to find, as I supposed, that you do not differ from me in the subject of the interpretation of the command, and I should not have mistaken your meaning had you not used the language all but stereotyped, in which suicide, murder, and all other transgressions of God's law are talked of as mysterious provisions.

You say, "God forbid that we should 'tell' any body that provides passage for getting slaves in any way, or lead by piracy." The statement is true, and I suppose that you mean, that you do not differ from us in the subject of the interpretation of the command, and I should not have mistaken your meaning had you not used the language all but stereotyped, in which suicide, murder, and all other transgressions of God's law are talked of as mysterious provisions.

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Walker's definition of providence is the following. "I suppose, that you do not differ from us in the subject of the interpretation of the command, and I should not have mistaken your meaning had you not used the language all but stereotyped, in which suicide, murder, and all other transgressions of God's law are talked of as mysterious provisions."

In conclusion, I can see how easy it is for those who wish to vindicate certain doctrines to misconceive of each other's meaning of the words used, and especially when a spirit of master is indulged, so as to make it difficult to understand what is meant; but in this case there is neither a wish for that nor any disagreement between us. I therefore take leave of the subject.

Groveland, May 25, 1857.
BYRON MORSE.

TROY CONFERENCE REPORTER CORRECTED.

"Harper," while representing the responsibility of making all things as they should be in connection with the Conference proceedings, in referring to the doings of the committee, relative to Ireland, says: "Strange, one acquainted with the facts, that so much could be produced of good. But you cannot fail to see that in the minds of men, there is a desire to know how H. makes them out to be, not properly Irish, but Germans." If it be the object of H. to invalidate the fact, "of Methodism first reaching Ireland, and the British Isles," he has failed, and his company were not alone, the first to do so.

He indeed says: "Every man that is interested in the introduction of the gospel into Ireland, and those immediately connected with him, came indeed from Ireland, but they were not properly Irish, but Germans." Were not Embury, Mr. C. F. and their many born in Ireland? And is not their son, Robert Strawbridge, born in Drunken's Bay, New York? And is not their son, John, a student of one of our ablest historians, it is on record that he preceded Embury about three years?

All we can admit is, that God's providence is employed in relation to sin any farther than to restrain its operations within such bounds as may be consistent with the interests of his kingdom.

I perceive you do not understand my meaning concerning "sin in itself." I only mean this, that sin in an abstract sense, alone, outside of God's government, cannot be produced of good. But you cannot fail to see that in the minds of men, there is a desire to know how H. makes them out to be, not properly Irish, but Germans."

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Groveland, May 25, 1857.

BYRON MORSE.

Herald and Journal.

We want an earnest, self-denying, working piety. To do good should be the ruling motive in entering upon this life.

Applicants will have reasonable notice of their acceptance or non-acceptance. The acceptance of a teacher to join the class must not be regarded as a pledge of the whole course.

Whether to accept or decline, will be decided after an acquaintance with her accepted should be at Hartford promptly on the 7th of August. They will be then called to a conference to determine as to it is to us, in order to judge of their qualifications. We hope that no accepted teacher will withdraw her application.

On arriving at Hartford the teachers will make their traveling expenses to the West—which they may claim, if able to add in sending out more teachers.

It must be understood that we expect them to remain two years, excepting in cases of sudden failure. But, if for any other cause, they leave teaching within that time, they will, of course, refund. We desire their continuance, indeed, longer than two years; and always repeat their return at the expiration of that time, as far as we go to them. The instincts of all heathen literature are the same. The facts in all heathen history show the same tendency. Primitivity, simplicity, temperance, frugality, longevity, virtue; subsequent anilism, depoison, substitution of a harsh police for inward principle, superstition, feeble-mindedness, disorganization, depopulation, savagery. Such is the story of Egypt; such is the story of the ancient cities and empires in Asia; such is the story, so far as it goes, of Southern Europe; such is the story of ancient Mexico; and such the dim traditions, confirmed by mysterious mounds and sepulchral remains, of the Indians of our own forests. It had passed into a historical axiom that nations have their growth and decay; and almost into another, that no nation once fallen is ever redeemed. What was before the world but Mahatianus desolation and death?

Now we look upon these theories as truth, inexorable, granite truth. Like much other truth, partial, fragmentary and destined to pass away into mightier truth—an unsightly and rough block, but when built into the majestic temple of the whole, contributing its part to the universal harmony. It is a fact that human nature, radically wrong in the beginning, yet good in its elements, yields more and more to evil and to sin. The deductions of heathen philosophers were right in this subject, and they had no hope. The opinions of unchristian philosophers in Christian lands are not to be regarded; they are prejudiced. They cannot judge impartially. Heathen philosophy did not try to stem with its baby hand. It yielded and wailed, and satirized, and plunged into the same wickedness and vice, and went down laughing and cursing into the abyss. It could do nothing else.

God has tried two grand experiments, on the earth. The one was before the deluge, when men were entreated with a pure religion, a virgin earth, long and vigorous life, and bidden to show their nature. The result of the experiment was a catastrophe which justly washed the offensive mass away, and once more sweetened the heavens and the earth. The second experiment was to select a half century in which God had given the most evidence of the truth of his word, I should hesitate long to select whether that which records the history of Moses, that which records the history of David, that which records the history of the apostles, that which records the history of Luther and Calvin and the English Reformers, that which records the history of the Puritans, that which records the history of Wesley, or brighter perhaps than all, that which records the dawning history of associated aggressive missionary enterprise—the last fifty years! And who shall anticipate the confirmations of God's word that the next half century shall be? And all this is rendered possible b cause the Bible is still!

But, Sir, it is as book that the Bible is eminently fitted for general and universal circulation. Thus we can recognize the delusions of the divine in poses in printing, in machinery, in steam-pressure, in Bell's System. This society is a part of the church, it was designed in heaven. It was fore-ordained—written in God's great plan of future history. When pleading this cause, I am pleading the cause of God.

I do not believe that the Bible alone will save the world. That is not the design. It was not the purpose to sanctify the world by impulse, or one body of impious that made the Bible. No, a series of impious was intended to the end of time.

There are three general outside agencies to convert the world. Just as there are three chords in music, three colors in the perfect sun-ray, three agencies in light, three graces, Faith, Hope, and Charity; so are there three great external powers to sanctify and regenerate humanity: the BIBLE, the MINISTRY, the CHURCH. Neither can long exist as a vitality alone. All together are a power, representative of Omnipotence and Love.

It is to the world to sweeten; man to reason; life to restore the world to sweetness; man to reason; life to harmony.

Behold now the wisdom of God in the shape of the remedy he has provided. It is a Book; a Book of books, not merely in its royal character among books, but in its literal composition, consisting of many.

Wrote, 4th. That while we deny that the General Rules of the church prohibit or guarantee slavery holding in any sense or degree, we are in favor of so amending it, as distinctly to prohibit the holding of slaves. But God had promised. The world having exhibited fully enough to convince the most skeptical the incompetency of human nature to sustain itself, a new element was introduced. In the chemistry of the Omnipotent a new ingredient was required. It is the BIBLE. It is the counterpart to man's degeneracy. It is the bulwark of society. It is to restore the world to sweetness; man to reason; life to harmony.

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